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KI TZA: *

THE FOUNDER OF KOREAN CIVILIZATION.

The original name of Korea, so says the native chronicler, was *Tong Pang* † the Eastern Country. Korean history, or perhaps more correctly, legend begins with *Dan Koun* ‡ a divine person who came from the spirit world and was found at the foot of a tree, according to some traditions, in the *Great White Mountain* § and by others in *Myo Hyang San* || in the province of *Pyeng An*. The people by common consent, took this divine being and made him their King. He reigned in *Pyeng Yang* for 1048 years. So we are informed in the "History of Korea for the Young." He taught the people to bind up their hair in the present top-knot fashion and his land he called *Chöson*, ¶ Morning Freshness and not Morning Calm. Having reigned his allotted time he entered a mountain and assumed his former spirit nature.

We can take space to give only one more of the several accounts of the origin of Dan Koun, which is as follows: A spirit came from heaven and lighted upon The Great White Mountain that stands sentinel on the north side of the magistracy of *Yeng Pyeng* **. Hhe met a she bear under an altar, and she asked to be transformed into a person. This was done and she became a woman. From this union a son was born and was called Dan Koun—a Prince from under the Altar. This being

* 箕子
† 동방

‡ 단군
§ 태백산

|| 묘향산
¶ 조선

** 영변

reigned according to some authorities 1048 years, according to others 1017. At what age he was proclaimed king, whether at his birth or some years later, we are not informed. One writer *Hong Man Chong* * making a comment on the length of Dan Koun's reign says that men at that time lived to a much greater age than now and mentions *Pung Cho*, † who lived for 800 years and *Kuang Seng Cha* ‡ who reached the venerable age of 1200 years — 231 years more than Methuselah.

On the departure of *Dan Koun*, *Ki Tza* came from China as King of *Chöson*. He is the founder of the present social order and civilization and therefore worthy of study. We notice *Ki Tza* in his own country. The last Emperor of the Chow dynasty is notorious in history for extravagance and brutality. *Tal Kui* § a woman of great beauty but corrupt heart enamored the Emperor. For their own amusement he erected pillars of brass and chained criminals to them. Then a fire was kindled under them and the efforts of the poor wretches climbing the smooth pillars greatly amused Antony and Cleopatra of eastern Asia. *Tal Kui* would not smile and the ruler was more concerned to win a smile from his favorite than to relieve the sufferings of his people. A pond was made, filled with liquor, the common people were assembled, and at a given signal every one was ordered to help himself. The mad rush for the pond appealed to the ludicrous in the paramour, she laughed heartily and the Emperor was pleased.

There were three men *Mi Tza* || *Pi Kan* ¶ *Ki Tza* ** honorable and upright who looked with alarm upon the extravagance and licentiousness of the Emperor and his Court. The first one suggested to the Emperor that his present policy was ruinous, but the advice while good was neither wanted nor followed. *Mi Tza* therefore went into voluntary exile. The second one labored with the Emperor for three days, when, as the story runs, His Majesty expressed the wish to see whether the heart of a good man had seven orifices. The hint was promptly taken and *Pi Kan*'s heart was brought into the royal presence for inspection. The last one's efforts to "reform" the ways of the sovereign were equally unsuccessful, he played the part of madman

* 홍만종
† 빙도
‡ 광성조

§ 달기
|| 미조 微子
¶ 비간 比干

** 괴조

by doing the work of a slave. This course so enraged the tyrant that Ki Tza was imprisoned.

While these attempts were made to prevent the downfall of the Emperor, Moo Wang, the leader of the revolt "met the tyrant on the plains of Muh and in the great battle that ensued, the army of Chow Sin was defeated." Like a weak man, the Emperor withdrew to his palaces, arrayed himself in costliest robes, ordered the buildings to be burned and he himself perished in the flames.

Moo Wang, successful in his revolt, and hearing of the patriotism and wisdom of Ki Tza, offered him an honorable position under the new government. Ki Tza looked upon Moo Wang as an usurper and refused office or promotion at his hand. In the 13th. of his reign Moo Wang went to the home of the sage. It is well known the two were not on intimate or even pleasant terms but as Ki Tza had "the secret of good government" the Emperor was anxious to become possessed of it if possible, and he therefore set aside Court etiquette, called upon his subject and received from him the famous Nine Great Laws * It is said the sage in addressing the Emperor used the lowest language, but this as perhaps the visit itself may well be received with suspicion.

Space will not allow the discussion of these Nine Great Laws. We are concerned with Ki Tza in Korea. Refusing office under Moo Wang, he was permitted to found an independent kingdom to the east and beyond the reputed sacred waters of the Yellow Sea.

Ki Tza's name was *Cha So Yo*† Ki is not properly a part of his name, but a title corresponding probably to Duke and was conferred on him by the Emperor.

At the age of fifty with five thousand followers he came to Chosŏn. The date usually given is 1122 B. C. the beginning of the Chow dynasty, but if the Emperor's visit to the sage in the thirteenth year of his reign is true, then 1109 B. C. would be the correct date. Guided or at least influenced, by the reigning constellation, he sailed up the Tatong river and founded his capital on the large plain south of, but adjoining the wall, of the present city of Pyeng Yang. Here he laid out a city on a large scale. The main street ran parallel with the river and is used

* 홍범 or 구주.

† 지서여. 子胥餘

to this day. The outlines of other streets are still marked, crossing each other at right angles, thus showing a regularity unknown in any city of Korea to-day — one or two straight streets in a city not being sufficient to disprove the correctness of this statement.

Among the followers of Ki Tza were representatives from all classes; doctors, scholars, mechanics, tradesmen, diviners and magicians. He also brought with him the Book of Odes, the Book of History and the Book upon Rites and Music of the Chinese.

Confucius said it was "well to live among the Nine barbarous races." Ki Tza and his adherents found the people to whom they came destitute of manners, morals and religion. The grass from the hillsides and valleys was used for raiment; the forests and streams supplied their food; they slept in the open air in the summer and burrowed holes in the earth in the winter. The new ruler, although ignorant of the speech and customs of the barbarians, set himself vigorously to the task of improving their condition. The land was cleared, the people were taught to till the soil, and willow trees were planted. This may account for the large number of willows even now on the site of the city he founded, as well as at other towns and villages throughout the country. The sage instituted eight laws that men might know their duties towards themselves and towards others. So zealously were these laws followed that the doors were left open at night and licentiousness in the cities was unknown. These eight laws may be summarized as follows:

1. Agriculture. The original said, "Men to work in the field," but this prerogative has to a large extent been relegated to the women. Two women and one man in the fields may frequently be seen by the traveller.

2. Weaving by the women — no disposition on the part of the men to usurp woman's position in this respect.

3. Confiscation of the property of thieves.

4. Capital punishment of murderers.

5. *Chung Chun Pop* * so called from the character for well †. According to this law "lands were divided into allotments, corresponding to the nine divisions formed by the four cross-lines of the character, and the outlying plots were cultivated by differ-

ent families for their own use, while the central division was tilled for the State by the joint labor of all." (1)

6. Unostentatiousness.

7. Marriage.

8. Slavery. If men become robbers they shall be reduced to slavery; if women they shall be reduced to the state of female slaves. It may be interesting to remark here that by the payment of a ransom of 500,000 cash slaves could be liberated, though they retain the disgrace attached to serfdom and are disqualified from becoming the husbands of suitable wives or the wives of suitable husbands.

The civilization introduced by Ki Tza was based on the Chinese Odes, History, Ceremonies and Music. The change wrought upon the natives was marvellous, so much so that they were taken note of by their neighbors. They became famous for kindness and civility. Travellers did not disturb the citizens, nor "pick up valuable objects dropped in the road." "Men and women take different roads when walking and have evidently been under the excellent instruction of the benevolent and virtuous." Of the eight laws, the one relating to the division of land was repealed about 800 years after the death of Ki Tza. The others are more or less felt to the present day.

The Koreans with whom I have talked on the subject rest the fame of the sage on the Nine Great Laws on Social and Political Economy. It is true the laws instituted and the civilization he founded in Korea are spoken of highly and appreciated, but these are not found in the Chinese Classics and cannot rank with what has a place there.

Forty generations of kings followed him and the throne he erected stood for 929 years. The last of the dynasty fled incontinently on the invasion of Wei Man. He came down the Ta Tong river, skirted the coast until he reached a place of safety in what is now the Chung Chong province and became the king of Ma Han.

Of the end of Ki Tza little is known and that is very unsatisfactory. He lived to be 93 years old. Whether he returned to China and died there or came back to the kingdom he had founded and died here is uncertain. A virtuous man, an upright ruler, he is believed to have gone to heaven, but like the greater law-giver in Israel, the place where his body lies is not known.

(1) Carles. Life in Korea p. 170.

Tradition says his shoes were found on a hill some distance to the north of Pyeng Yang. Here a large mound was thrown up, and here sacrifices continue to be offered to the spirit of the sage. The spot is kept sacred.

During the Japanese invasion toward the end of the sixteenth century, the headstone in front of the mound was broken off. It was securely refastened by means of iron bars. At the capture of Pyeng Yang last September, the luckless stone met with a similar fate again.

In 1889 the Governor of the Province, Min Yung Jun, repaired the whole place, for which purpose a special tax of 340 cash or about 20 cents was levied upon every house in the province. I do not have the number of houses at hand, but the levying of the tax and the payment show the interest in and the influence of the sage.

Several years ago there lived in one of our mission huts a Korean archer. He was fat, lazy, easy-going or not-going—at least to work—and yet was always dressed well. There was an inconsistency between his “calling” and his mode of living, but as I had tried for some half a dozen years to reconcile these seeming differences and failed I gave it up. The missionary in charge of the hut visited there and always found the archer an attentive listener to the truth. One day on examining the house, the missionary opened what looked like a closet door and imagine his surprise when he found a shrine there. From a Korean I learned the other side of the story. The archer went to Pyeng Yang when Governor Min went down. Just what position he held is not stated, it may have been to light His Excellency’s pipe or to carry his card. While in Pyeng Yang, Ki Tza’s grave was repaired and he either took one of the discarded portraits of the sage or had a new one made. When the Governor returned to the Capital to take up new honors and responsibilities, the archer came with him, but his work was gone. He however brought the portrait of Ki Tza, managed to get into the hut above mentioned, erected this shrine, and made a respectable and surely a very easy living by offering prayers to the Founder of the Civilization of Korea.

Was Ki Tza a real character or does his reputed visit to Korea belong to the legendary period? It is hard to tell. There is much that is mysterious about the story and the little we know about him makes us want to know more. Koreans, I

think, believe in his existence. They point confidently to his well and grave in Pyeng Yang as at least ocular evidence. The more thoughtful go further and hold that Chinese civilization was introduced into Korea at that time because of the change in the laws and habits of the aborigines. We also know that under favorable conditions agriculture, morality and the moral foundation of a state must spread to surrounding countries. The natural inference therefore is that the first "Chinese invasion" of the Eastern country was under Ki Tza and his five thousand followers. The second was under Wei Man at the end of the dynasty nine hundred years later.

H. G. Appenzeller.

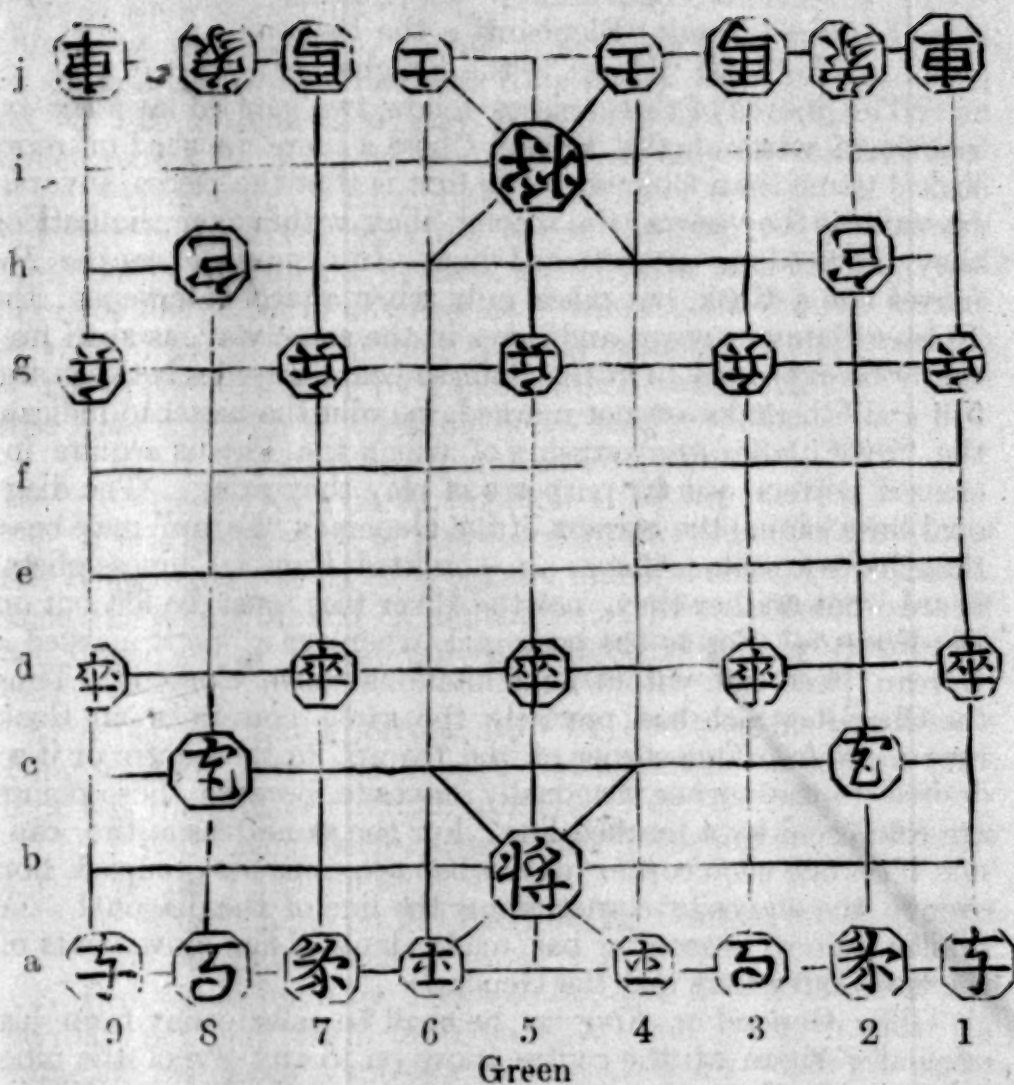
KOREAN CHESS.

Korean Chess *Chang Ki* * is admittedly a variant of Chinese, yet, as will be seen, there are some important differences between the two games. The design of the board, (but not its shape) is the same, save that in Korea the files are carried across the "river", which is in fact ignored. The men again have the same names as in China and except that the King is placed in the centre of his camp, and that the Horse and Elephant are interchangeable, occupy the same position at starting. But their powers and privileges in most cases differ largely. A Korean chessboard and men arranged for a game appear upon the next page (the illustration is taken from a Korean facsimile)

It will be noticed that the board is not square but oblong the width being greater than the breadth. All Korean chessboards have this shape the object in view being to facilitate the moving of pieces when they have reached the opponent's end of the board. It may be remarked in passing that Korean chessboards all seem to be of domestic manufacture, as they are not sold in any shops, even at the Capital. The men can be purchased—though they are usually made to order, enclosed in a net strongly resembling an onion bag.

Another feature in which the Korean game will be seen to differ outwardly from the Chinese, is the shape of the men and the circumstance that the hieroglyphics on one side are inscribed in the "grass character" or running hand. Korean chessmen are not circular as in China, but octagonal, and they vary in size according to their value, the King (General) being the largest, the Chariot, Elephant, Horse and Cannon of medium size, and the Pawns (soldiers) and Counsellors the smallest. The hieroglyphs on one side are usually coloured red, on the other green, the draughtsmen, for such they in appearance are, being all of the same wood and undyed.

Red



In describing the powers of the pieces it will be convenient to give each its corresponding Western name the *p'o*, a piece we unfortunately lack — being styled a Cannon. The Korean names are as follows:-

1—* *Chang* "General" — the King more usually styled *Kung* Palace.

2—† *Ch'a* "Chariot" — the Rook.

3—‡ *P'o* "Cannon."

* 將 or 將 장 † 車 or 車 차 ‡ 包 or 包 포

- 4- * *Pyeng* or *Chol* "Footsoldier" — the Pawn.
 5- † *Sa* "Counsellor" — the Queen.
 6- ‡ *S'ang* "Elephant" — the Bishop.
 7- § *Ma* "Horse" — the Knight.

The moves of these pieces follow two general laws the existence of which make Korean Chess a more finished or more logical game than Chinese. The first is that the pieces invariably take as they move; the second, that, within their limitations they move along any marked line. In Chinese chess the *P'o* moves like a Rook, but takes only when a piece intervenes; the Korean Cannon moves and takes in the same way, as shall presently be explained. On the Chinese board the files between the 5th and 6th ranks are not marked, in order the better to indicate the "river" after the crossing of which the Pawns acquire increased powers; yet for purposes of play they exist. The diagonal lines joining the corners of the General's "Camp" may be—though they seldom if ever are—omitted from a Chinese chess-board; but neither they, nor the River files must be left out on the Korean. For as has been said, wherever a line is marked a Korean piece can, within its limitations move along it. Thus the Chariot which has precisely the same powers as our Rook may move from one corner of the "camp" to the centre or if so desired, to the corner diagonally opposite, because those points are connected by a marked line. For the same reason the cannon if on one such corner may, when the centre is occupied, hop over to the opposite corner along the line of the diagonal. A similar train of reasoning has made identical the movements of the two Counsellors and the General.

The General or *King*, as he shall be called, may from his original position at the centre, move on to any one of the nine points in his Camp, but he can never leave his Camp. Within it he moves only one step at a time, and that only along marked lines. Thus if the King were at 5a he could move thence to 5b (the centre), 6a or 4a, but he could not move to 4b or 6b because there is no line connecting 5a with these last two points.

As in the Chinese game the Kings check one another across the board, if they are on the same file with no piece intervening. Korean Chess leans here, as in other games, towards the losing

* 兵 or 卒 병 or 졸
 † 士 or 仕 사 or 소

‡ 象 or 象 상
 § 馬 or 馬 마

side. If one of the players has an overpowering advantage, the other is allowed, should opportunity occur, to check his opponents King with his own. Thus, if Red has King on 6i, Pawn on 3l and 2d, while Green has King on 5a, Rook on 7a, Pawn on 7d Red is allowed to play King 6i to 5i (Check). When Green moves his King to 4a or 6a, (his only alternative) Red again checks with his King making the game a draw. It should however be observed that the act of checking the opponent's King with one's own is in itself, a confession of inferiority, and deprives the player of any chance of winning the game, — he can at most draw it. The same penalty attaches to the checking of the opponent's King by a piece which that King could capture were it not on an open file of his rival's. Thus:-

Red: King on 4j, Knight on 3c Pawn on 4b

Green: King on 5a Rook on 1i Bishop on 1j

If it is Red's turn to play he mates by Pawn to 5b — for if the King moves to 6a he is equally under check by the Pawn, since the points 5b and 6a are connected by a marked line. If it is Green's turn he can only play Rook 1i to 5i, *a draw not a mate.*

A player cannot force a draw by checking his opponent's King with his own, even though the alternative is to be mated, if he has the greater strength in men. For Example:-

Red: King on 6i, Queen on 5j, Bishop on 5i, Knight on 3c, Pawn on 4c.

Green: King on 5a, Rook on 1g, Cannon on 1f, Knight on 3g, Pawn on 3f.

Red would mate by Pawn to 5b, but if it is Green's turn he may not play King 5a to 6a, check and draw, because the value of his pieces is superior to that of Red's — a Rook and a Cannon being worth more than a Queen and a Bishop.

The King on a losing side is allowed yet another privilege. If he is the only piece on his side, and if his moving would greatly endanger him, he is allowed, as the equivalent of a move to turn over and remain in his original position. Thus (the finish of an actual game played in the British Legation garden at Söul)

Red: King on 5i, Queen on 4i, Pawn on 5c, Knight on 3c.

Green: King on 4b.

Green's only move King 4b to 4a, would be followed by

Red: Pawn 5c to 5b, mate. Green therefore being called on to play, simply turned over his king. The game then proceeded.

Red.

Green.

Kt. 4d to 5f,

K. 4b to 4a,

Kt. 5f to 6d.

K. 4a to 4b.

Pawn 5c to 5b, mate.

Instead of playing K. 4b to 4a in reply to move of the Red Knight, Green might again have reversed the King—for there is no limit to this exercise.

The Counsellors or *Queens* move in all respects like the King and are equally confined to the nine points of the Camp. They cannot give check, however, across the board. They are more powerful than the Chinese *shih*, which can only occupy the five points on the diagonal.

The Chariots or Rooks have exactly the powers of our own Castles or the Chinese *chü*, except that, as has been said, they can also move along the marked diagonals of either their own, or the enemy's Camp.

The Horses (*Knights*) have precisely the move of the Chinese *ma*, which is also that of the Western Knight, with one important limitation. The Korean and the Chinese *ma* always moves first one step along a file or a rank, and then a step diagonally. If there be a piece, whether of his own side or the enemy's, at the elbow, so to speak, of his beat, he cannot move. Thus in the example given above, the Red Knight on 3c could not move to 5b or 5d, because of the Pawn on 4c; had the Pawn been on 4b or 4d the Knight would not be estopped. It will be seen that it is, owing to this rule, possible to cover check from a Korean Knight.

The Elephant or *Bishop*, moves one step along a rank or a file, then *two* diagonally. It differs from the *jamal* or Camel of Tamerlane's Chess, in that the latter moves first one step diagonally and then two straightwise, and has, which the *Sang* has not, the privilege of vaulting; for the Korean Elephant must have a clear course from start to finish, like the Chinese *hsiang*. Unlike the *hsiang* (whose move is that of Tamerlane's *pil* or the original Bishop, the *fil*,— less their power of vaulting) the *Sang* is not confined to its own side of the River, but may move freely all over the Board.

At starting the Korean Bishop must stand on one of the two points between the Rook and the Queen, the Knight being

placed on the other; but on which point, depends upon the whim of the player. Perhaps it would be simpler to say that at the commencement of the game the men being arranged as in Chinese Chess (except that the Kings are on 5b, not 5a, and 5i not 5j) either player may before moving—but not afterwards—interchange Knight and Bishop at one or both sides of his line. If one player so interchanges, it is generally considered advisable for the other to do the same, but he is under no obligation in the matter.

The Soldiers (*Pawns*) differ from those of China in that they have from the first the move which the Chinese *ping* only gets after crossing the River. A Korean Pawn moves one step sideways or forwards, but never backwards or diagonally. When he reaches his tenth rank (the enemy's first) he does not change his condition, but remains a Pawn, restricted to a sidelong movement up and down that rank. For this reason a Pawn is not often advanced to the last line, is indeed seldom carried beyond the eight rank, his strongest position. We have seen that in common with the Rook, the King and the Queen, the Pawn can travel along the diagonals of the Camp.

The *Cannon* differs from the *p'ao* of China, in that it moves as it takes, and that another Cannon can neither form a screen for it, nor be taken by it. The Korean *p'ao* moves in a straight line, horizontally or perpendicularly, but only when some piece, (not itself a Cannon) intervenes. Thus in the example given above, the Cannon on 1f can move to 1h, 1i or 1j over the Rook on 1g, or to 4f, or 8f over the Pawn on 3f. If it moves to 1j it would give check to the enemy's King on 6j, because the Queen on 5j intervening forms a screen; but as the men are placed at the commencement of the game the Cannon on 2c cannot take the Knight on 2j, because the other Cannon on 2h does not act as a screen. Although this is the case an intervening Cannon is not altogether ignored. For instance if Red had had a Cannon on 4a when Green checked by Cannon 1f to 1j, he could have replied by Cannon 4a to 4j, interposing, when the Green Cannon on 1j would practically bear on nothing but the empty points 1f to 1a. This restriction of the power of the Cannon makes it inferior to the Chinese *p'ao* and its movements more cumbrous. In all other respects the Korean game is a distinct advance on the

Chinese, and, this drawback modified, might even aspire to rivalry with Western Chess, were the King and Queen permitted to move freely over the board.

There are, as far as can be learned, no native books whatsoever on the subject of Korean Chess corresponding to the work which formed the basis of the writer's *Manual of Chinese Chess*. Nor have the numerous books of end games or problems any counterpart in Korea. Chess in the latter country is regarded, in spite of its universal diffusion, as a somewhat frivolous pastime suitable for young persons and rustics. The educated Korean deeply imbued as he is with Chinese sympathies, affects to prefer *Wi ki* though it is open to considerable doubt whether he would not as a matter of actual fact, rather play at Chess.

The first move is usually conceded to the weaker player, a plain proof that the advantage is supposed to rest with the opener. The usual commencement is either a Rook's Pawn horizontally or a Knight interposing between the Cannons to serve as a screen for one of them. In the following short game, the Bishops were placed on 3a, 8a, 2j and 7j respectively.

Red.

1. P. 9g to 8g
2. Kt 3j to 4h
to form Screen for Cannon
3. B 2j to 5h
4. Kt 8j to 7h
to defend P. on 5g:
5. Kt 4h to 5f

Green C now bears on Pawn:

6. P3g to 4g
7. K 5i to 5j
8. R 9j to 9f
9. Q 4j to 5i
10. P 1g to 2g (?)
11. R 9f to 6f
12. C 8h to 6h
13. B 7j to 9g
14. R 1j to 1b
15. C 6h to 3h
16. C 3h to 3b (check)

Green.

1. P. 1d to 2d
2. Kt 7a to 6c
3. C 8c to 5c
4. P 5d to 4d
5. B 3a to 5d
6. Kt 2a to 4b
7. B 8a to 6d
8. R 1a to 1e
9. R 1e to 4e
10. P 9d to 9e
11. P 9e to 8e
12. R 9a to 9j
13. C 2c takes P 2g
14. C 5c to 7c
15. P 8e to 7e
16. K 5b to 5a

Red.

17. C 3b to 3i
18. P 7g takes P7f
19. C 3i to 3a (check)
20. R 1b to 1a
21. R 1a takes Kt 2a
22. R 2a takes B 3a (ch)
23. Kt 5b takes B6d
24. R 6f takes P6d
25. R 6d takes Kt 6c
26. R 6c to 8c
27. R 8c to 8a (ch)
28. B 9g to 7d (ch)
29. R 3a takes Q4a (ch)
30. R 8a takes Q6a (mate)

Green.

17. P 7e to 7f
better to 6e
18. C 2g to 2c
19. Q 4a to 4b
20. Kt 4b to 2a
21. B 5d takes C3a
22. Q 4b to 4a
23. P 7d takes Kt 6d
24. C 7c takes Kt7h
25. Q 6a to 5b
26. C 7h to 7b
27. Q 5b to 6a
28. K 5a to 5b
only move.
29. K 5b takes R4a

"Check" in Korean is *chang* general i. e. "King," and mate is *cheutso* "fail."

W. H. Wilkinson.

Since the above article was in type a paper of the writer's on the same subject has appeared in the *Pull Mall Budget* (of Dec. 27, 1894.) In the otherwise excellent illustration there given, the names of the *ma* and *s'ang* have in each case been reversed by the printer. This opportunity is therefore taken to correct an error which by future chess authors will be either copied or denounced

W. H. W.

THE YOUTH'S PRIMER.

The *Tong Mong Seung Seup* or Youth's Primer is a small Chinese classic of Korean authorship which is put in the hands of every Korean school-boy to form the basis of his education. I am not able to state definitely the name and date of the author, but it bears internal evidence of having been written some time during the reign of the Ming dynasty of China A.D. 1368-1628. It is written in excellent style and for the benefit of its young pupils, the grammatical endings were introduced into it by Song U Wam, Korea's greatest *savant* of the 17 th. century and reputed founder of the great *Noron* political party.

As may be seen from the translation herewith the Primer consists of an introduction, followed by five chapters, one each devoted to one of the five moral Precepts; then comes a doctrinal Summary, and the final chapter which is a resume of history. The work of translation has kept as close to the original as possible, and all supplied words have been italicized. Notes have also been added which may prove of interest. The Primer is a perfect key to Korean thought and character, and the substance is well worth memorizing by those who look forward to close and extended relations with the Koreans. It is the foundation of the Korean religious and social economies, and its dogmas and epigrams are axiomatic to the ordinary Korean.

TRANSLATION.

Amid heaven, earth and the myriad things man is the noblest, and man is noble because he has the Five Precepts. For Mencius said: "*There should be* between father and son relationship; between King and noble etiquette; between husband and wife difference (1); between senior and junior precedence; between friend and friend faith. And if ignorant of these the man is not far from the beasts and birds." Therefore the father must love and the son be filial, the King correct and the noble loyal, the husband peaceful and the wife docile, the elder considerate and the younger obedient, friend help friend to be good and man may be called a man."

BETWEEN FATHER AND SON RELATIONSHIP.

The relationship which should exist between father and son is heaven born. He gives him birth and nourishes him; he loves and teaches him; he receives *from past generations* and binds to *or passes on to his son*. The son is filial and nourishes his father's old age. Therefore he is taught through right precepts not to present iniquity *to his father's sight* and to exhort his parent with mild tones. When this shall be done *universally* crime will cease in provinces, domains, prefectures and villages. Verily the father may not own the son as his son, nor the son recognise the father as his father, yet if this should be the case how shall the world stand? In the universe there is nothing that is not not-lower (3) than the parent. Though the father does not love it is not permitted the son to refuse him reverence. In ancient times, when the great Syoon's (4) father was savage and his mother bigoted and she purposed to kill him, Syoon-i by his surpassing filial piety caused them to change little by little, reproaching not their wickedness. This is the height of filial piety. And so Confucius said: "The five punishments are attached to three thousand kinds of crimes, but among all these crimes there is not one so great as that of being unfilial."

BETWEEN KING AND NOBLE ETIQUETTE.

The King and noble are separated like heaven and earth. There is high and noble, low and base. The high and noble use the low and base and the low and base serve the high and noble;—this has been the universal method both now and through all antiquity. The King is chief, whose fame is spread abroad, and whose it is to command. The noble acknowledges this chieftain-ship, exemplifies virtue, and shuts out iniquity. At the time of gathering into position, *whether of King as King, or of noble as noble* each has his order *or proprieties*. Associates in office should be harmonious and have mutual respect. This leads to the highest administration. Verily when the King is not able to walk in a Kingly way and the noble does not adorn his position, then neither family nor country is properly governed. Yet he who says the King has not done well *will be* treated as an enemy. In ancient times when *Sang Chu* (5) was savagely savage. *P*

gan-i (6) rebuked him and died. In this he did all a loyal noble could do. Therefore Confucius said. "A noble's chief service to his King is loyalty."

BETWEEN HUSBAND AND WIFE DIFFERENCE.

Man and wife mean the union of two names *or families*. They give being to the populace and are the source of a myriad blessings. *To marry there should be* a discussion of the marriage with the Go-between, (7) and presentation of wedding presents after which the parents will meet. Then the Difference becomes thick. (8) But when you seek a wife seek not one of your own name, *a member of your own clan*, and build your house so that seclusion of the wife shall be possible. A man should live in the outer apartments and not concern himself about the inside of the house; a woman should live within and say nothing concerning outside affairs.

By governing well yourself raise up order and propriety. Bear in mind that complacency leads to the right way. The husband must manifest dignity and the wife docility ere the house will be well governed. Should the husband be incompetent to govern alone, not able to follow his way; and the wife encourage *him in his incompetence* departing from righteousness by not serving, — the Three Following Ways (9) will be obscured and though there be the Seven Reasons (10) for divorce, *through which the husband may find relief* his house will be annihilated *by his personal incompetence*.

A man honors himself by controlling his wife and a woman honors herself by assisting her husband. Through these the outside [husband] will be contented, the inside [wife] docile and the parents *of the husband* delighted. In ancient times *Kak-kyöl-i* went to weed his fields and his wife brought his food to him. *When they met* they treated each other as guests. This is the proper way for husband and wife. *Cha-sa* said "The doctrine of the superior man is that the husband and wife are the beginning and end *of humanity*."

BETWEEN SENIOR AND JUNIOR PRECEDENCE.

Seniority and minority are due to a heavenly decree. An elder brother is such through elder-brotherliness, and the younger brother through younger-brotherli-

ness, and each has his order in precedence. For all people related *to each other* in Prefectures or villages are either senior or junior and they should not be disorderly *in conduct*. Slowly to walk after him who is the elder is said to be reverent, — to hasten quickly in front of the elder is said to be irreverent. If a man's age is twice your own treat him as your father; if ten years your senior as an elder brother, and if five years older than yourself lean on his shoulder. When the elder loves the younger, and the younger reverences the elder 'manifesting no contempt *for him*, and the elder *refrains* from superciliousness *towards the young*, then the way of man is straight. And as men do treat each other in this way how much more should an elder and younger brother, born of the same breath, of the same bone and flesh and most closely related, properly regard each other; not holding the anger or harboring the murmuring which destroys heaven's decrees? In ancient times *Sa-ma-kwangi* was famous above all others for his regard for his elder brother *Paik-kwangi*. He treated him as though *he were* his exalted father, he nourished him as though he were a child. The proprieties between a younger and elder brother are even thus. Mencius said:

"A child knows well the love his parents bear him, but when he reaches manhood's *state* he knows not the reverence he should render his elders."

BETWEEN FRIEND AND FRIEND FAITH.

A friend belongs to the same order of being as yourself. There are three classes of friends who are profitable and three classes who are unprofitable. A straightforward friend, a sincere friend and a friend who has heard much (12) are profitable; A deceitful friend, a time-serving friend, and a flatterer — these are injurious friends. The genuine friend is one who is virtuous. From the Son of Heaven (13) even unto the humblest peasant, to be a friend *and properly discharge the obligations of friendship* one must be perfect. The true friend is he who mends (14) in friendship. In choosing a friend select one who is superior to yourself, good and worthy of confidence, enthusiastic *in disposition*, who speaks right things and loyally points you to the right way. If he is not so, cease *from association with him*. In acquaintance made during an idle hour there will possibly be a lack of proper cutting and finishing. (15) *Remember* there may arise *between friends* sadness and anger caused by

chaffing and teasing, but if they are true friends is it possible they will permit this alienation to continue?

In ancient times *An-cha* in associating with friends accorded to *each* honor—the way of friendship is properly like this. Confucius said: “If there be no faith between friends the foundation of *genuine friendship* has not been established. For, faith between friends is the way. If there be no *concessive spirit* there will be no faith between friends.”

SUMMARY.

These Five Orders (16) are heaven's arrangement of law, and that by which man is truly and properly governed. Man's whole conduct is circumscribed by these.

Filial duty is the spring of the hundred deeds. (17) The service a filial son owes his father is as follows:

At the first cock-crowing (18) arise, wash the face and comb the hair and go to the parents. Breathing softly ask in low tones if their bed clothing is too hot or too cold, also if they are hungry or thirsty. In winter-time warm their room and in summer-time cool their room. Then return to *your own room*, but do not go to lounge at a distance, for how can one lounge at a distance, *when duty calls for attendance upon parents?* The filial son dare not spend his time in lounging, or in accumulating private goods. (19)

When your parents love you rejoice, and do not forget their love; when they hate you fear and do not murmur. When they manifest a fault exhort them mildly. When you have exhorted them three times and they do not listen,—you may weep but you must submit to them. Although they are angry and beat you until blood flows you dare not murmur at them. Reverence them at their residence and make them happy by nourishing them. When they are sick anxiously attend them; should you become a mourner, mourn, and when offering sacrifice show dignity. For if you are unfilial you will not love your father; if you love other men you do not reverence your father; if you reverence other men the four members (20) of your body will be lazy *in service to your father*.

If you do not nourish your parents but gamble and love wine; if you do not nourish your parents but are fond of accumulating property and selfishly love your wife and children; if you do not nourish your parents but follow that which is

pleasing to your eyes and ears—this is to murder your parents. If you are brutal and fond of fighting,—this causes danger to your parents. How sad!

If you wish to see a man and whether he is honest or dishonest, you must see whether he is filial or unfilial. *In all this* you must act without fear and with the utmost care. (21)

How can one go beyond filial piety *in virtue*? If a man is able to be filial, he goes on to the *proper* relation between King and noble, husband and wife, senior and junior, friend and friend. For to be filial is to be great and filial piety is not too high for or difficult *for attainment*.

He who has learned that he has not produced himself *should* certainly be classed with the cultured and refined. The proprieties of a cultured man are not different from this. He who wishes to know clearly the past and present *of history* and to understand clearly the art of governing will have this in his heart seeking thus properly to conduct himself and the strength of culture will be his.

This has been compiled for use that all may properly understand the proprieties of history, which is to the left. (22)

NOTES.

1. *Difference*. This word indicates separation of the respective spheres of man and woman—a dogma most firmly held to in Korea

2. *Relationship*. Signifies more than simply a blood tie and includes the idea of decreed and covenanted responsibility and obligation.

3. A peculiar native idiom.

4. *Syoon*.^{*} B. C. 2317—2208 The successor of the Chinese Emperor Yao and the last of the illustrious Five Rulers of antiquity.

5. *Sang Chu*.[†] The last Monarch of the Shang dynasty whose evil courses wrought his own and his dynasty's destruction B. C. 1122. Ki-ja appears in history in connection with his reign.

6. *Pi-Gan*.[‡] One of the famous trio of statesmen (the other two being Ki-ja and Mei-ja) who vainly strove to turn

^{*} 舜 舜

[†] 商紂 상주

[‡] 比干 비간

Sang Chu from his evil courses. In answer to his reproof one day Sang Chu said "I have heard that a wise man has seven orifices to his heart: so we will see if this is true of Pi Gan." The latter's heart was torn from his body and laid before the King.

7. Courtship before marriage is unknown in Korea. Marriage is brought about by the services of a marriage broker, who is usually a mutual friend of the contracting parties, and who is known as the Go-between.

8. *Then the difference becomes thick.* That is, the separated spheres covered by the word *difference*, and which theoretically do not concern the bride and groom as long as they are children (i. e. unmarried) come into existence or materialize from the time of the meeting of the parents to arrange for the wedding.

9. *Three Following Ways.* In Korea custom decrees that, a female should in childhood *follow*, that is submit to her father; in wifehood she should *follow* her husband; and in widowhood she should *follow* her eldest son. This obligation which covers a woman's lifetime is known as the Three following Ways.

10. The seven causes for divorce are: (1) incompatibility with her husband's parents; (2) adultery; (3) jealousy; (4) barrenness; (5) incurable disease; (6) quarrelsome disposition (7) theft.

11. *Cha Sa.** One of the Sages, grandson of Confucius and Teacher of Mencius.

12. A friend of wide information and culture.

13. The Emperor of China.

14. One who seeks to heal the alienation of mutual friends, a peace-maker.

15. The figure likens the growth of friendship to the cutting and polishing of a precious jewel.

16. A synonym for the Five Precepts.

17. *The hundred deeds*—i. e. all sorts of good action.

18. About 2 A. M. The parents of the Occident might not appreciate being disturbed at that hour.

19. The idea of this passage is that the time and goods of the filial son are not at his own disposal, but belong to his parents and should be used in their behalf.

20. *The Four Members* are the hands and feet.

21. *To the left*, i. e. following.

* 子思 子太

LEGENDS OF CHONG DONG AND VICINITY.

CHONG DONG

When Tah Cho, the founder of the present Dynasty, came on his travels from Ham Kyung Do he paused near a beautiful well that stood in a clump of willow trees near what is now the British Consulate, in Seoul. At the well he saw a full-grown and beautiful girl drawing water. He asked her for a drink, and she promptly drew him a gourd full of the sparkling water; but, before giving it him, she plucked a handful of the leaves from the willow trees and plunged them into the bowl of water. The stranger drank but was so bothered by the leaves that in stopping continually to blow them back from his mouth he was compelled to drink very slowly. At last, however, having quenched his thirst with considerable trouble he looked up angrily and said;

"What do you mean? I, a stranger, ask you civilly for a drink of water and you fill the bowl with rubbish. Why are you so rude to a traveller?"

"I did that for your own good" she replied. "I saw that you were tired and over-heated and I knew that if you hastily gulped down a quantity of cold water while in that condition it would make you ill and might cause your death. Therefore I put in the clean leaves from the willow trees to compel you to be moderate and drink slowly. I surely meant no rudeness."

Tah Cho was charmed with her manners and the wisdom she displayed. He asked and learned her name, finding that she was the daughter of honorable but poor parents.

When Tah Cho had succeeded in making himself ruler and had moved the capital from Song Do to its present site, he took this girl to be his wife, and respected her. He was much aided by her superior wisdom and she became very powerful in the reconstructed government. They lived happily together and when his wife was seized with a mortal sickness the King was well-nigh inconsolable. Before dying, she asked a favor of her lord. She said that when her spirit had departed, he must make a beautiful banner in the form of a kite

and paint her name upon it. This he must fly to a great height and then cut the string. At the place where it should fall he must bury her body.

The King willingly agreed to this, and when the experiment was tried the kite happily fell on a spot near the "willow well" where he had first met his departed loved one, and in sight of the Palace. The ground is said to be that now occupied by the British Consulate.

In this Connection there is a rather quaint story told of an old man of 80 years who all his life, had been striving to pass the examinations and obtain the desire of all Koreans, namely, official position. His efforts were rewarded, he passed a successful examination at the great *quaga* and obtained the rank of *Chusa*, being appointed to the Royal Tombs. This pleased him greatly as this post was considered a sinecure. It was not so in this case however, for the grief stricken monarch was so devoted to the memory of his lost love that he went daily and early to her grave, compelling the aged attendant to be constantly on duty, while the royal mourner was so exacting in his demands for the care and beautifying of the grounds that the old *chusa*, unable at last to bear the burden of the work, was compelled to resign the position he had sought through so many years of patient toil.

The officials, never having approved of burials within city limits, at last persuaded the King to remove the tomb without the line of the walls which were being steadily built around the Capital. Then it was that the spirit of the departed appeared to His Majesty in a dream, asking him, in case her grave should be moved, to proceed in like manner as before, and bury her where the banner should fall a second time, and further, to build a beautiful temple near her grave that the visitors to it might make the surroundings beautiful and keep her company. Also she asked that a stream of mountain water be led near her resting place that she might be soothed by the sound of the rippling water and that afflicted persons might bathe in the cooling stream and be relieved of their diseases. That was done and Chong Nong, where the banner fell, outside the north east gate, was laid out, the interment made, the popular monastery erected and the stream of water led through the grounds.

The many visitors to the monastery furnish company for the Queen, while the waters of the stream, taken in the form of a bath, are very efficacious in curing certain diseases, which afflict the people.

When Chong Nong, the grave, stood here in Chong Dong, the usual rice field that adjoins a burial site, was laid out over what is now Cabinet Street, which accounts for the usually moist and swampy condition of that important thorough-fare.

Myung Nay Kung—a royal granary for centuries past—was elevated to the position of a royal palace by the fact that after the Japanese invasion the King stopped at this place for shelter while the palace was being repaired. Wherever a King passes a night the building that affords him shelter is thereafter painted and designated a palace.

THE MULBERRY PALACE

Kong Min An, 680 years ago, when there was no city on the present site of Seoul, selected the ground now occupied by the Mulberry Palace for a future Palace. It was then simply a vacant spot in the Han yang prefecture.

When Tah Cho, later on, was coming to this section intending to locate the Capital of his new Kingdom here, with his priest and helper Moo Ah, they stopped at Wang Sim Ni, ten miles distant, and intended to choose that spot; but, when considering the matter, they suddenly saw a huge stone tablet rise out of the ground before them bearing an inscription informing them that this place was not the right spot, but that they were to proceed ten *li* further. The tablet then disappeared as it came. Tah Cho promptly set out for the spot designated, which proved to be the ground now occupied by the Mulberry Palace. Chung Tah Chang, the adviser of Tah Cho urged him to build under the North Mountain, and gave such good reasons for so doing that Tah Cho decided to erect his palace where the New Palace now stands. Moo Ah however persisted in urging the former site and prophesied that if the Palace was built there a serious calamity would occur in 200 years. His advice was not heeded. The palace was built on the Northern site and the prophecy was fulfilled in the Japanese invasion three hundred years ago.

When Mun Chong became King about 270 years ago, remembering the history of the neglected Palace site along the

Western wall of the city and being greatly disturbed by the numerous evil spirits that kept cutting off the hair of the servants in his Palace, he built the Mulberry Palace. Upon its completion he ordered a famous writer, named An Suk Poong, to write a title or designation to be erected as a tablet over the gate of the New Palace. Han spent 100 days in purifying his body in preparation for the great task. During this time he ate no meat. He then wrote the name Hung Wha Mun, meaning, "The Gate of the Rejuvenating Change." Immediately after finishing this task his arm became greatly swollen and he never wrote another character.

After the hanging of the tablet the moon refused to shine. Even at full moon no moon was seen; but, strange to say, the whole street in front of the Palace was brilliantly illuminated from a light that shone out from the characters above the Palace gate. Therefore the King called this street Yah Cho Day—"The light Shining Street.

Two hundred and fifty years ago the Manchus shot at this tablet, the top of the character *wha* was pierced by a bullet and the light went out, never to shine any more. The hole made by the luckless bullet may still be seen.

After Mun Chong had lived a long time in this new palace and the evil spirits had departed from his former residence, he went back to the Northern palace.

About this time the noted rebel Ye Kwal,* arose. This man at birth had the character 3, 三 on the palm of his right hand. He grew up to manhood with many strange fancies—the result of this branding. One day he conceived of the idea of completing this character so that it should mean King, by giving it another stroke, 王. He cut his hand intending to let it heal, when the scar would answer the purpose of completing the character. Blood poured freely from the wound, and striking his hand against the clean white wall, what was his surprise, on taking it away to see three distinct characters on the paper. They were these 三日王. "Three days King."

His fancies and brooding now quite mastered him, and going to Pyeng An Do he collected a company of daring young men drilled them well, gathered weapons and marched on Seoul.

The King in terror fled to Nam Han and Ye, proclaiming

himself King, went to live at the Mulberry Palace where he actually reigned three days, after which the royal troops defeated his followers and he was executed.

KONG DANG KOHL.

Something over 300 years ago, a Korean ginseng merchant named Hong Mo, made a journey to Nanking with a lot of ginseng. The journey was uneventful, and he found on his arrival at the Chinese Capital that ginseng was in good demand. In fact the supply was so low that he was able to sell at a price five times as great as the cost. Having transacted his business quite to his satisfaction, he called in an old go-between and asked her if she had on her list any particularly beautiful and gifted maidens of a marriagable condition. The hag informed him that she had one that especially answered the description; in fact she gave such a lively account of the girl that Hong decided he must see her and, making a preliminary contract, he arranged to have the girl brought to his stopping place that night.

When in the dead of night the old woman brought the young girl to the merchant's quarters, the latter was so impressed by her genteel appearance and deportment that he felt quite ill at ease in her presence. Noticing that she was very sad and that soon she began to sob bitterly, he motioned the old woman aside and quite respectfully asked the girl the cause of her sorrow.

"I am an orphan" replied the girl "my father, a nobleman, has been dead for some time, and my mother died a few days ago. I have no brothers or sisters. The property of my family was mostly exhausted in the obsequies of my father. I have no money to pay the pressing debts and to bury my poor mother. I have no one to look to for assistance and it is for this reason that I offered myself to the go-between, hoping to get in this way the necessary funds to bury my mother."

Hong, being a particularly kind hearted man, was much impressed with this tale and with the degree of filial piety displayed by the young lady, for she was a lady in every sense of the word. He was lost in thought for some time, and after asking several more questions he decided upon a very bold course of procedure.

"I appreciate your action" he said. "I am not worthy of

you, and it would be a sad thing to take you away to a distant land at this time. I will help you, but not increase your grief. I am rich from a lucky sale of ginseng, and you shall have this money for your needs. You will be my sister and I will be your elder brother."

Suiting the action to the word, Hong went to his apartments and bringing his money, he gave it to the newly found sister whose gratitude was too strong for expression in words. She took the money and buried her mother, paid off the family debts and resumed her position as the daughter of a high and noble family.

Hong returned to Korea a poor man. Friends who had advanced sums of money to him before his departure, finding their money gone, deserted him, and did him all the injury they could; so much so in fact, that he was compelled to leave Seoul and go to the Southern Provinces, where knowing no trade and having no friends, he finally fell to the lowest station—that of *Kuh Sah* * a sort of travelling musician for the class of dancing girls called *Sah Tong*, † who wander about the country and pick up a precarious living by giving performances. They are not allowed to enter the capital.

Years passed in this manner and Hong's condition did not improve; he remained a *Kuh Sah*.

While Hong was thus suffering for his generous action to a friendless lady, his adopted sister had found friends and favor. She had become the wife of a distant relative who was soon raised to the position of Prime Minister. In her prosperity she did not forget the friend to whom she owed her good fortune. Knowing no better way of returning the borrowed money and not wishing to be a tax upon her husband, she set about weaving satin, an art which was quite familiar to her. She prepared a large room and with her attendants spent all her spare time weaving this fine fabric. Into every piece of the goods she wove the characters—Olden Grace Satin, ‡. Finally her husband, noting her tired look, demanded why she, the wife of a high official, should do such work and keep at it so constantly as to impair her health and spoil her good looks. She then told him the whole story. He was surprised and felt very grateful to his brother-in-law by adoption, and wished to meet and reward

* 거스

† 사당

‡ 보은단

him, for Suk Sang Sak loved his wife and was moreover a noble minded man.

With the permission of his Emperor the minister thereupon sent a letter to the Court of Korea asking that the man Hong Moo be sent to China; but no such man was to be found in Korea.

Months passed and no reply coming a more urgent request was sent to the Korean court, whereupon a proclamation was issued ordering all the governors and lesser magistrates to search diligently and find this man who was wanted at the Chinese court.

Placards were put up all over the country and one of these met the eye of Hong as he went about in his lowly position. He at once went to the Governor and explained that his name was Hong Moo.

"It may be" said the Governor "but you are not the kind of a man that is wanted in this case. The Hong Moo referred to is wanted by the Emperor of China and cannot be a mere *Kuh Sah*. Out of my presence you *nom*!"

"But," protested Hong, "I was once a prosperous merchant and on one of my trips to Nanking I gave all my fortune to aid a noble family in distress. It is not improbable that the Emperor has heard of this and wishes to reward me for it."

The Governor listened, asked questions and finally, not unwilling to be the instrument in finding this much sought for man, decided to send him on to Seoul, where his story met with even greater favor and he was sent over the border to China with a suitable following of soldiers and attendants.

The Minister's wife being informed of his departure from Korea, went out to meet him on the route, bearing with her the 100 pieces of satin with the honorific characters woven into the material. She also gave him other costly presents as did her husband, while the Emperor hearing of the case had a letter sent to Korea urging the appointment of Hong Moo to a lucrative position. This was done and the King, Sun Cho Tai Wang,* also gave him a fine house, which he named Ko Uhn Tahn Kohl -- "The Place of the Olden Grace Satin." The district was called Me Torg, "Beautiful Village".

It is further related that through the intervention of Hong Moo, the Prime Minister persuaded the Emperor of China to send assistance to Korea in their war with Japan, upon the

close of which the temple Saing Sa Tang was built inside the South Gate back of the mint, to the two Chinese generals who led the allied troops against the Japanese; and in this temple enclosure a smaller temple was erected in which were placed the portraits of the Prime Minister, Suk Sang Sah, and his wife, the adopted sister of Hong Moo, the founder of the present missionary headquarters, Kong Dang Kohl, in the beautiful village, Me Tong.

H. N. Allen.

The "Mulberry Palace" is the 慶熙宮 near the West Gate, and has received this name from foreigners because its spacious inclosure has been planted with mulberry trees, in the laudable attempt to encourage sericulture among the people. ED.

EDITORIAL DEPARTMENT.

GREAT CHANGES

IN THE KOREAN GOVERNMENT.

Below we give a full translation of the twenty articles of reform proposed by Japan to the Korean Government. In them we have embodied the policy Japan intends to pursue in Korea. We may state in the beginning that the Koreans did not seek the advice of her neighbor and her solicitude for the welfare of Korea seems to others entirely gratuitous. Without stopping to discuss further this question, a short review of the work done thus far may not be amiss.

The Council of State during its brief existence in the fall of 1894, passed a number of resolutions which received royal endorsement and then became laws. Some of these were reviewed in the January number of *The Repository*.

His Excellency Count Inouye arrived in Korea in October. He at once studied the situation here and the results are found in the recommendations before us. On the 20th. of November these were presented to His Majesty, the King. On the 17th. of December the new Cabinet was appointed, and two of the most important portfolios were presented to two of the most progressive men in the Kingdom. On the 7th. of January His Majesty visited the Temple and in the presence of His Ancestors announced his purpose to inaugurate certain radical changes in his government.

The policy therefore is accepted and the King and Ministry are pledged to it. This changes Korea from an absolute to a limited or constitutional monarchy. This change is so radical and so far-reaching that it calls for more than a passing notice.

The difficulties in the way were very great. We can give only a brief account of what had to be overcome. The general opinion among both Koreans and foreigners is that the King is one of the most urbane and gracious sovereigns that ever sat on the throne of Chosŏn. His progressive spirit is shown in the

various Treaties be concluded with foreign Powers. He recognized the necessity of certain radical changes in his government and put forth efforts at different times to introduce them. We may instance the attempt to organize the army, the establishment of the Royal College and of the Mint. The Royal College especially, was begun under auspicious circumstances and received his cordial support and personal attention.

But the conservative spirit was too strong. The royal advisers were mostly from the powerful Min family. The Tai Wŏn Koun, a man of unquestioned ability and of ardent patriotism, though not holding office, retained a strong hold upon the people, while the officials stood in wholesome awe of him. There was division, to put it very mildly, in the councils and for the last several years it was apparent the ship of state was drifting on to the rocks. The most obtuse could not fail to see that it was only a matter of time when radical changes would have to be made or the end would have to come.

Immediately on the occupation of Seoul by Japanese troops in July of last year, the Tai Wŏn Koun was called to the Palace and made adviser to the King, though he was not given executive power as we stated in our Retrospect. The world was greatly surprised at this recall and time has shown that it was a mistake.

His sympathies were with the Chinese in the north and not with the Japanese at his door. The Tong Haks were emboldened because the arm of the law was paralyzed. The Japanese claim to have found substantial evidence of treasonable (to them of course) communications with the Chinese while in Pyeng Yang and with giving unwarranted encouragement to the Tong Haks in the south. Whether between these two millstones it was hoped to grind the Japanese out of Korea is beyond our ken. No blame, however, can reasonably be attached to the Koreans, for their non support of the Japanese in the early fall of last year, for Japan had not made good her claim of right to interfere in Korean affairs and the outcome of the war just begun could not be known.

Under these circumstances it must have been evident to Count Inouye that so long as the Tai Wŏn Koun retained his position as adviser to the King, little substantial progress would be possible. His consent to the radical changes demanded by Japan could not be obtained and by a process into the details

of which we need not enter his resignation was obtained and he was retired to private life.

There was a time, so Korean rumor had it, and we have heard it confirmed since, when the position of the Queen by the side of the King was by no means secure. While the Tong Haks were burning towns and murdering innocent people in the south, plot and counter plot, conspiracy and counter-conspiracy were formed by the miserable clique whose sole ambition was to get to the top by pulling their opponents down or by stabbing them in the dark.

Under the inspiration of these dark doings the first article blazes forth, burns away the pious or other rubbish, which intriguing courtiers had placed around the King, and puts into his hands the reins of government. "His Majesty should control the Government, approve and decide." The second article might at first glance, seem to be in conflict with this, for it takes away, the absolute power therein granted. It is not that, but it makes the king himself responsible to observe the laws of the country. This is something new in Korea, it is true, but it will strengthen the throne.

The third article does not attempt to unravel the Gordian knot. It cuts it in two and sends one half into retirement where it properly belongs. Louis the XIV is no longer the State in Korea. Hereafter less will be heard of the Royal Family and more of the State. The people will have as warm an interest in the Royal Family as ever, but their chief concern henceforth will be with the State.

The fourth article establishes the line of succession and wipes out a prolific source of Court intrigue.

Strange things are possible in Korea, hence article nine found a place in these recommendations. Had the laws of Ki Tza been observed this one would be unnecessary. For nearly ten years we have seen the approach of the "General" heralded through the streets with cries, "*a-chu-ru, a-chu-ru*;" If a man's greatness is in proportion to the number of gates he is able to erect between himself and the street or to the number of eight by eight rooms he can make his visitor pass through before reaching the host, then this article has no place in these reforms.

The Police, like the Army, were largely in the hands of influential persons whose commands they obeyed. As in some

American cities, the Korean Policemen were not always above reproach and "reform" here is opportune.

Articles twelve and thirteen as well as the sixth deal with the greatest of abuses in Korea. Bribery was looked upon as a sort of official prerogative and the people expected it. We once heard a coolie on the bund in Che-nulpo say that if he had enough money he could go to Seoul and secure office. The governorship of the best province in the kingdom sold for 100,000 dollars and smaller places for 10,000. The term for the former is only four years and that of a magistracy two or three and yet we have been told repeatedly that an official who is not rich at the end of one term did not make the most of his opportunity. The local official or magistrate is expected to provide a specified number of soldiers to keep the peace in his district. The soldiers are enrolled and help form the famous "army on paper"; the tax is levied, collected and finds its way to the capacious coffers of the officials. When emergencies arise, coolies from the highways and hedges are hustled in to swell the ranks of "the army". This power is transferred under article thirteen to the central government where it belongs.

The Council of State was composed of men inexperienced in political matters and yet they were expected to legislate for Departments of which they had no practical knowledge. The seventeenth article reverses the order and has all measures originate in the several departments. Korean statesmen have not had the training requisite for a deliberative assembly and the powers reposed in this Council were found too great. The time will probably come when the ideas the framer of the first Council had will be feasible, but not at present, and will not be until the general standard of education in Korea is much higher than it is now.

The enforcement of these articles honestly and vigorously will mark an epoch in the history of Korea. Mistakes will be made, opposition must be expected, but the changes herein suggested are the natural outgrowth of the spirit of the times.

TWENTY ARTICLES OF REFORM.

Presented to the Korean Government by His Excellency, Count Inouye.

In order that the Independence of Korea may be firmly

established and the country freed from the vassalage of China, the following articles of reform are of prime importance.

I. Political power should emanate from one source.

His Majesty should control the Government and in person approve and decide all orders and regulations. But if there be any who either directly or indirectly hold equal authority with him, there will be division in the councils; how can conscientious officers under such conditions execute the laws? The lack of centralization gives rise to all sorts of irregularities. In this country there seem to have been several kings thus far, a defect which calls for immediate attention. The Tai Wŏn Koun is neither King nor Minister, therefore he has no authority to interfere either in the promotion or degradation of officers. The same is true of Her Majesty, the Queen.

II. With the personal attention to the affairs of the government on the part of His Majesty, there devolves upon him however the necessity of a strict observance of the laws of the country.

These laws and regulations are to be determined and published hereafter. After full consultation with the Ministers of the several Departments, His Majesty renders the final decision. Promotions to office and dismissals from same may only be made in conformity with these laws. In order that the common people and officials may respect the laws to be enacted, His Majesty may not wilfully violate any of them, and the affairs of the country shall be administered within the laws.

III. The Separation of the Royal Household from the Affairs of the Government.

It has been the custom in Korea for the Royal Family to have absolute control of the life and property of the people. Therefore in the mind of both King and people there is no State or Power above or beyond the persons of the Royal Family. To this source may be traced the identification of State affairs with those of the Royal Family. Courtiers and eunuchs must not be allowed to interfere in Government affairs. The irregularities of the past came from the confusion of ideas above mentioned. The affairs of the Royal Family should be entrusted entirely to the Household Department, whose officers must not interfere with the affairs of the Government. And His Majesty in seeking counsel should limit himself to the Departments specially concerned.

IV. The Organization of the Royal Household.

Inasmuch as the prosperity of the Royal Family and that of the country are inter-dependent, it is important that the laws regulating the former should be carefully framed and enforced.

V. The Powers of the Cabinet and the Departments should be defined.

VI. Taxation should be under the management of the Board of Finance and laws regulating the same should be made. No tax outside of these laws, no matter under what pretense, should be levied.

Thus far there have been seven or eight places with power to levy taxes, besides the Board of Finance and the money so collected has been disbursed by the parties concerned without rendering any account to the Board. In addition to this *Sang Chun Pang* and *Myeng Nai Koun* levy and collect special taxes by issuing orders. Such irregularities gave rise to the confusion following the mixing up of the affairs of the Royal Family with those of the Government and the consequent irresponsibility in the management of the finances. The unlawful taxes imposed at will by the magistrates must be stopped. The right of the people to property must be held sacred and taxation should be made upon well-defined laws.

VII. The Annual Budget should be carefully prepared.

Expenditures should be limited to the income. The annual income should be estimated in advance, thus laying the basis for a sound financial policy. The expenditures for the Royal Household and for the several Departments should be clearly defined. Officials and attendants not needed should be promptly dismissed.

VIII. Reorganization of the Army.

The Army should be under the control of His Majesty and not be subject to as many Generals as it is now. The Army is necessary to preserve the peace of the country, therefore, a certain portion of the annual income should be set aside for its use. To make the Army effective, the officers must be trained in military tactics, but to enlarge the Army without first providing for it in the Budget would be ruinous. A Navy is not necessary until the Army is thoroughly organized.

IX. Boasting and empty show should be done away with.
In order to maintain the useless show of the Royal Family

and of the several Departments, much money is wasted. The purchase of useless and expensive articles, and the opening of doubtful enterprises, without any thought of ability to continue and complete the same should be discontinued. The Royal House lead the way in the matter of economy.

X. The Codification of Criminal Laws.

Both criminal and civil laws need codification, but this is so great an undertaking that it cannot be done in a day. The first thing therefore is to correct the ancient criminal code by introducing such foreign laws as are adapted to the national needs. Offenders should be punished according to such laws and even the King himself may not inflict punishment outside of these laws. Hitherto magistrates and influential families have exercised the power to imprison and punish the people at will, but this is wrong and should not be allowed. Great care should be taken to secure judges of fearlessness, ability and impartiality.

XI. The Unification of the Police.

Police are important to the judicial and executive administration of the country. Its most important function is to protect life and property. Besides the proper authority, no one however influential, should be allowed to use the police in any way whatever.

XII. Disciplinary Regulations for the several Departments should be established and vigorously enforced.

Officials should be faithful and conscientious in the discharge of all their duties. Bribery and favoritism are the source of confusion and trouble. A comfortable support should be provided for the officers in order to insure their faithfulness in their work. The sale of offices should not be tolerated. The reformation of the local official system and the reorganization of the system of taxation are both of vital importance.

XIII. The Limitation of the Powers of the Local Authorities and the enlargement of the Powers of the Central Government.

It has been the custom for the local authorities to have control of the military and the judicial powers within their districts. They have been allowed to levy illegal taxes in excess of those to be transmitted to the Central Government. This came from the practice of selling offices. As local officials obtained their positions at great cost they were obliged to resort to extortion to make good their outlay. These excessive pow-

ers committed to them having been shamefully abused should be transferred to the Central Government.

XIV. Laws for the Promotion, Dismissal and Degradation of officers should be made so as to secure the strictest impartiality.

XV. Rivalry, suspicion and intrigues should not be tolerated and feelings of factional resentment should not be cherished.

XVI. A special Department for Public Works, not necessary now, ought to be entrusted to the Department of Agriculture or some other.

XVII. Re-statement of the Powers of the Council of State.

The Powers of this Council became too great, hence laws and regulations for the Government should originate in the several Departments and be submitted to the Council before they went to His Majesty for approval. This Council shall not have power to originate any measure.

XVIII. Experts should be employed by the several Departments as advisers.

XIX. Young men of ability and students should be sent to Foreign Countries in order to investigate and to study.

XX. For the purpose of securing the independence of Korea the above Articles of Reform and National Policy should be presented at the shrine of the Ancestral Temple and be published for the benefit of the people.

AN INTERESTING COMMUNICATION.

To the Editor of The Korean Repository:—

I was much pleased, when in Sōul to have placed in my hand the current number of your valuable magazine. I was impressed with its scholarly tone, literary finish and the superior quality of its matter. It treats of questions which have a timely interest and especially relate to the country which is just now attracting such wide attention. All Christendom is riveting its gaze upon Eastern Asia. The fate of empires hangs on the issue of the war now raging. Complications may arise which will precipitate a much dreaded conflict in Europe. The whole world holds its breath in painful suspense. Compared with her gigantic neighbors Korea is but a small country, yet she is by no means insignificant. The conditions here started the conflict which has grown to such vast proportions. There has been awakened a general desire to know more of Korea's ancient and unique civilization and to become more familiar with that peninsular people who, while sprung from the same Mongolic stock, have racial traits which greatly distinguish them from their insular and continental neighbors. And the knowledge gained will repay the most pains-taking study. The stay of a brief month has awakened in my own mind an interest in Korea which I am sure will not lessen but increase when the great sea reaches shall have separated me forever from her shores. I shall devour with an eager appetite all information that may clarify and deepen, or quite possibly correct, my own fugitive impressions.

On my own behalf therefore as well as in the name of the reading public I welcome a publication which will concern itself with questions of current and local interest and which is sure to be edited with enterprise, discriminating care and strict fidelity to truth. An acute critic has said that the American journalist is the better news gatherer but the English editor the better commentator on the news. Our friends of The Repository will not tantalize us with "news" which the next day's wind may scatter like chaff, but will satisfy our cravings with certified facts and well digested inferences and opinions. This worthy periodical will always prove a welcome visitor to my study table as I trust a generous patronage will warrant its continued publication.

Chemulpo, Feb. 11th. 1895.

W. X. Ninde.